TWO SERMONS,

lately preached at LANGAR in the Valley of *Belvoir*.

693.e.6.
2

By C. Odingsells

I. COR. 13. 2.

Though I haue the gift of prophecying, and vnderſtand all myſteries and all knowledge, yea, if I haue all faith, ſo that I could remoue Mountaynes, and haue no charitie, I am nothing.

LONDON

Printed by *W. Stansby*, and are to be ſold by *Iohn Parker* at the ſigne of the three Pidgeons in *Pauls* Churchyard.

1620.

TO THE RIGHT Honourable EMANVEL, *Lord* SCROPE, *Baron of* BOLTON, Lord Lieutenant of *the Countie of Yorke, and Presi-dent of his Maiesties Councell eſtabliſhed in the North, &c.*

RIght Honorable, It was well obſerued long agoe by that learned Father Saint *Ierome*, that the Scriptures conſiſt *non in legendo, ſed in intelligendo*; *Not in reading, but in vnderſtanding.* For, they are euen a pleaſant Garden ſhut vp, an wholeſome Fountayne ſealed: neceſſarie it is that they bee opened, that they be vnſealed, otherwiſe, they ſhall be vnprofitable vnto vs. They

S. *Ierome* in his Dialog. againſt the *Luciferians*.

Vincent. Lyr. aduers. Hæres

may well (saith *Vincentius Lyrinensis*) receiue *euidentiam, lucem, distinctionem*, they may bee explaned, cleered, distinguished: so long as they still retayne *plenitudinem, integritatem, proprietatem; Their fulnesse, soundnesse, and proprietie.* But who shall attempt this great worke? who shall dare to enter into the Land of *Canaan*, to encounter the sons of *Anak*? who shall take in hand to leuell the Mountaynes, and make the rough places plaine? who shall open the darke and difficult passages of the diuine Oracles? Surely, not Tradesmen, not such as follow the Plough, not they which sit at the Distaffe, not meere Laikes; but such as are sanctified and called thereunto. They must doe it who haue receiued Priestly Grace and Ordination, as it is written: *The Priests*

Tractent fabrilia fabri. ἑκας, ἑκας ἐστε.

lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: for he is the Meſſenger of the Lord of Hoſts. They, I ſay, muſt doe it, who are the ſucceſſors of the Apoſtles, vnto whom our moſt bleſſed Sauiour ſaid, *Goe, teach all Nations.* Amongſt theſe, I the laſt, the leaſt, and vnworthieſt of many, haue, according to the meaſure of grace giuen to me, opened and explaned the Holy Scriptures theſe ten yeeres and more. And this Summer in *Iune* laſt, your Lordſhip being abſent, in mine ordinarie courſe I tooke in hand, by Gods direction, to explicate two Verſes of that moſt heauenly *Sermon of our Lord in the Mountayne*, which by all meanes I endeuoured to doe *ſine offenſione Fidei; without preiudice to the Faith*, as *Fulgentius* would haue mee:

Mal.2.7.

Mat.28.19.

Fulgent.l.2. ad Mon.

mee: and with *Vincentius Lyrinensis*, *Iuxta Catholici dogmatis regulas*; *According to the rules of Catholike Doctrine*, which in all my labours and endeuours, peculiar to my function, I desire strictly to embrace and follow.

Hauing opened and illustrated in this wise, the sense of those two sacred Verses before mentioned, in two short Sermonarie discourses; I am bold to present them vnto you, my most Honorable Lord and Master, vnder whom I haue now almost these ten yeers exercised my Priestly function; vnto whom from my soule I doe wish and pray for all increase *of knowledge, of vertue, of grace and peace in our Lord Iesus Christ*,

LANGAR, Iuly the 4. 1619.

Your Lordships
most humble Chaplaine,

CHARLES ODINGSELLS.

The chiefe things contayned in the seuerall Passages of the first SERMON.

Passage I.

THe circumstance of the time.

II.

The number of Hypocrites.

III.

Of propheeying, and the diuers sorts thereof.

IIII.

Of false Prophets.

V.

How Satan foreseeth things to come.

VI.

Concerning casting out of Deuils.

The Contents.

VII.

The first manner of casting out.

VIII.

The second way of casting out Deuils.

IX.

The third way to cast out euill spirits.

X.

An instruction arising out of the precedent Doctrinall passages.

— *Ea quæ didicisti, ita doce, vt cùm dicas nouè, non dicas noua,* Vincent. Lyrin. aduers. hæres.

Those things, which thou hast learned, so teach, as that in speaking after a new manner, thou speake not new things.

PROPHECYING, CASTING OVT OF *Deuils, &c.*

The first Sermon.

MAT. 7. ver. 22, 23.

Many will say vnto mee in that day, Lord, Lord, haue we not prophecyed in thy name? and in thy name haue cast out Deuils? and in thy name done many wonderfull workes?
And then will I professe vnto them, I neuer knew you: Depart from me, ye that worke iniquitie.

AT such times as our Blessed SAVIOVR was oppressed with multitudes of people following him, his manner was to retire

retire himselfe into one of these three places: either into a ship, or into some solitary and desert place, or into some mountaine. Now at a certaine time, Saint *Matthew* the Euangelist writes, a *There followed him great multitudes out of Galile, and Decapolis, and Icrusalem, and Iudea, and from beyond Iordane.* And in the beginning of the next b Chapter it is sayd, *When he saw the multitude, he went vp into a mountaine,* and there he made that famous and excellent Sermon, called by the ancient Fathers, *Sermo Domini in monte,* the Sermon of our Lord in the mountaine, a part whereof are these two verses which I haue reade vnto you; wherein *Christ* sheweth two things: First, What will be the vaine-glorying of certaine Hypocrites in the last day, *Manie will say vnto mee in that*

a *Cap.5. ver.25.*

b *Cap.5. ver.1.*

that day, Lord, Lord, &c. as ver. 22.

Secondly, Wat censure hee will giue of them: *And then I will professe vnto them, as verse* 23. When as the number of Gods elect shalbe accomplished, when this generation of Christians, which now groweth old and passeth away, shall haue an end, then shall the heauens being on fire be dissolued, then shal the elements melt with heate, then shall be the Day of the Lord, the day of Iudgement, the last day, when the Sonne of man shall come in the clouds in the maiestie of his Father; When all kindreds and tongues shall bee gathered vnto him; and no man shall dare to contend in words or defend a lie, or contradict the truth; When all mens workes shall be reuealed, & none shal intercede one for another, but al shal feare: *Euen then, In die*

The first Passage to the circumstãce of the time.

die illa in that day, *many shall say vnto Christ, Lord, Lord, &c.*

The second passage: The number of the Hypocrites.

II. The number of the righteous who are few, is small; in comparison of the Hypocrites and vniust who are many; there is but a litle wheate amongst a great deale of Chaffe; a little pure gold amids a great deale of dross.

b *Esd.* 2. 8, 3. b *Many are created, but few shalbe saued:* and our Sauiour saith,

c *Mat.* 20. 16. c *Many be called, but few chosen.* Of six hundred and odde thousands that came out of *Egypt*, only two, *Caleb* and *Iosuah*, entred into the Land of *Canaan*. There are few good, few righteous, but many euil, many Hypocrites; and of these *Christ* sayth, *Many will say vnto mee, &c.* And what will they say vnto *Christ?* They will not call him by a name of Loue, as the Elect doe, who cry Abba Father; but they will call him

him by a name of Power, by a title of Feare, saying not once, but twice, *Lord, Lord. Non enim semel sufficit illi dicere, Domine, quem necessitas timoris astringit*, sayth Saint *Chrysostom:* for it is not sufficient for him whom necessity of feare doth enforce, to say once *Lord*. Therefore they will say vnto him in that day, *Lord, Lord*.

Chrysost. op. imp. super Mat. hom. 19.

Now come wee to the vaine-glorying of certaine famous Hypocrites, who will boast of three things: First, that they haue prophecyed. Secondly, that they haue cast out deuils. Thirdly, that they haue done many wonderfull workes; and all these in the name of *Christ*.

III. Men haue in all times and ages had in great reuerence and esteeme, such as were accounted Prophets. But let vs not deceiue our selues; let the blessed Apostle

The third Passage: Of Prophecying.

Apostle Saint *Iohn* aduise vs, [d] *Beloued, beleeue not euery spirit, but trie the spirits, whether they are of God: because many false prophets are gone out into the World.*

d 1. *Iohn* 4.1.

Foure kinds of Prophesying.

It is necessary therefore that wee distinguish of *Prophecying*, which in the holy Scriptures is vsed in foure senses. First, it is taken for reuealing things done long agoe, whereof there is no mention, no sufficient report or record: this, as Saint [e] *Gregorie* fitly noteth, is of as great difficultie, as to foretel things to come long before. So *Moses* Prophetically described the creation of the world, which was 2370. yeeres before hee was borne. [f] Secondly, Prophecying is taken for reuealing things done in the present a farre off, or in secret, or things but contriued, or resolued on in the purpose of the heart: [g] so it is written, that *Elisha* the

e See D. Field 5. booke of the Church, cap. 8.

f *Perkins Chron.*

g 2. *Kings* 6.12.

the Prophet in *Israel* told the king of *Israel* the words that the king of *Syria* spake in his bedchãber. Thirdly, Prophecying is taken for reuealing things to come long before, in which sence it is cõmonly taken, because the Greek word προφητης (whence the Latine word *Propheta*, and the English word Prophet is deriued) so signifieth. And thus many prophesied before *Christ*, as *Moses*, *Enoch*, *Samuel* and *Eliah*, *&c.* and many since *Christ*, as Saint *Peter*, Saint *Paul*, S. *Iohn*, &c. Of these three precedent kinds of Prophesying I take it, it is that [a] *Bartholomeus Keckermannus* saith it is probable which many of the learneder sort doe affirme, that the gift of Prophecying flourished vnto the times of *Iustin Martyr*, who [b] liued about 140. yeeres after *Christ* But how long the gift of Prophecyng

a *Keck. first Theol. lib. 3. cap. 3.*

b Abrah. Bucholcerin Chronol.

cying lasted in the Church of the new Testament, it doth not, saith *Keckerman*, euidently enough appeare, out of the Histories. [b] *Peter Martyr Virmilius*, lesse then an hundred yeeres agoe, writes thus: *In my iudgement it is not to be denied, but that there be yet in the Church, Prophets, but not so famous and eminent as they of old were*: but this is but his priuate opinion. Fourthly, Prophecying is taken for Preaching, or expounding the doctrine of the Prophets: so it is taken, 1. *Th.* 5. *Despise not prophecyings. Quasi dicat, Non spernatis verba Dei & prædicationes*: as if he should say, Despise not the Word of God & preachings, saith *Aquin. Exponentes enim diuinam doctrinam, dicuntur Prophetæ*: for they, saith he, that expound the diuine doctrine, are called Prophets: and so

[b] *Peter Mart. loc. com. Class.* 1. *c.* 3. *sect.* 13.

Prophecying, in the fourth sense.

so it is also taken in the 1. *Cor.* 14. where the Apostle saith, *He that prophecyeth, edifieth the Church.* The gift of Prophecying in this sense, is perpetual in the Church, and must not faile. Therefore in the time of the Law the Lord ordayned and prouided, that there should be schooles of Prophets among the Iewes, as there was one in *Iericho*, another at *Naioth* in *Ramah*, and another at *Ramoth Gilead*. And now in the time of the Gospel, we haue Vniuersities and Colledges throughout *Christendome*, to traine vp such as shal expound the doctrine of the Prophets; and *Christ* hath appointed a continual succession of Pastors and Doctors, to whom hee hath promised his gracious presence and assistance vnto the end, as it is written in the two last verses of Saint *Mathew*, [a] *Goe yee therefore* [a] *Mat.* 28. 19, 20.

and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghoſt.

Teaching them to obſerue all things whatſoeuer I haue commanded you; and lo, I am with you euen vnto the end of the World.

The fourth Paſſage.

IIII. As in the time of the Law there were falſe prophets, who prophecied in the name of the Lord, vſing this glorious preface, *Sic dicit Dominus*, Thus ſaith the Lord: who neuertheleſſe prophecied lyes, as * *Ieremiah* ſaith, *A wonderfull and horrible thing is committed in the Land, Prophets propheſie falſly.*

* Ier. 5. 30, 31.

Such were thoſe 400. who being ſeduced by an euil ſpirit, entiſed *Achab* the King of *Iſrael*, to go vp & fight againſt *Ramoth Gilead*, ſaying, *Go vp: for the Lord ſhall deliuer it into the hand of the King.*

1. King. 22. 6.

King. Such haue not wanted in the time of the Gospel, who haue prophecyed [c] *In nomine Christi*, in the name of *Christ*, but *In spiritu Diaboli*, by the spirit of Satan, as S. *Chrysostom* speaketh. Such, I suppose, were *Prisca* & *Maximilla*, the false propheteſſes (who did *veras prophetias adseuerare*, *Vinc. Lyrin.*) the followers of the blasphemous Heretike *Montanus*, mentioned in [d] *Eusebius*. And indeed they that profeſſe outwardly the name of *Christ*, (which is a knot combining al the Articles of the Faith, as saith Saint *Augustine*) may either prophecy false things, which shall neuer come to passe: or foreshew true euents with an euill intention, to seduce and draw men away from God. And such in the last Day shal say vnto *Christ*, *Nonne prophetauimus in nomine tuo?* Haue we not prophe-

[c] *Chrys. hp imp. super Matt. hom. 19.*

[d] *Euseb. Eccl. hist. l. 5. c. 13.*

cyed by thy Name? The gift of prophecy is not alwayes ioyned with a iuſtifying faith: It was not in *Balaam*, it was not in *Saul*, it was not in *Caiphas*, when they prophecied: for it is *Gratia gratis data*, a cõmon grace, cõferd ſomtime vpon the reprobate aſwel as the Elect, vpon *Saul* the euil king, as well as *Paul* the great Apoſtle.

The fift Paſſage.

V. Euill and vngodly men and women, may foreſhew things to come, but *in ſpiritu Diaboli*, by the ſpirit of Satan: For, Satan foreſeeth things to come two wayes: Firſt, in their cauſes: Secondly, by reuelation from God.

The cauſes whereby hee foreſeeth, are either neceſſary, and ſo by Mathematicall rules hee foretells the oppoſition and coniunction of the Celeſtiall Orbes, and ſuch like; or elſe they are contingent, which may bee ſo or otherwiſe:

therwise: so he foresees Dearths, Droughts, Pestilences, Warres, Victories, Subuersions of Kingdomes and Common Weales, and such vncertayne euents, wherein hee is many times deceiued. Sometimes againe he foretelleth things to come, because God hath reuealed them vnto him as his seruant, ready to execute vengeance, as is gathered out of *Lactantius*, in the second Booke of his diuine Institutions, and the seuenteenth Chapter. *Lact. diuin. instit. l.2. c.17.*

And so it is written in [a] IOB, *There was a day when the sonnes of God came, to present themselues before the Lord, and Satan came also amongst them, to present himselfe before the Lord.* By this meanes the Witch of *Endor* vsing Necromancy, raysed vp the Deuill in the habit of *Samuel*, who declared before-hand to *Iob 2.1.*

b 1. *Sam.* 28. 19. King *Saul*, his death, saying, b *To morrow ſhalt thou and thy ſonnes be with mee: The Lord alſo ſhall deliuer the Hoſt of Iſrael into the hand of the Philiſtims.* Sometime the Deuill foretells things, either becauſe they are reſolued on to be ſpeedily put in execution, or alreadie done, but in remote places far off. So *Lactantius* writes, that *Caſtor* and *Pollux* meeting *P. Vatinius* (or *Vatienus*, as the Orator hath it) going to *Rome*, told him, that *Perſes* the King of *Macedonia* was taken and conquered that day: which by letters was verified within a few dayes * after. And this the euill angell did by celeritie and ſwiftneſſe of motion; for both the good and euill Angels can doe much, *quoad motum localem, by locall motion*, gliding preſently from Eaſt to Weſt like the lightning.

* *Lactan. diu. inſtitut. l. 2. c. 8.*

Many

Many haue pretended Religion, and the Name of Christ in foretelling, but haply by such meanes as I haue formerly mentioned: and it is not vnlike but they may bee in the number of those, who will say vnto Christ in the last Day, *Lord, Lord, haue we not prophecyed by thy Name?* But and if wee take prophecying here, for expounding and explaning the Predictions of the Prophets: then, no doubt, as there was *Balaam* amongst the old Prophets, and *Iudas* amongst the twelue Apostles; so amongst many thousands, since the Ascension of Christ, many perhaps haue beene, who haue taught the Doctrine and Faith of Christ, but haue not liued the life of Faith, haue not liued the life of the sonnes of God, haue not brought forth the fruits of the Gospell,

Deum prædicantes lingua, sed blasphemantes vita, as Saint [a] *Austin* speaketh, *Praysing or preaching God with their tongues, but blaspheming him by their wicked liues.* And these are like to come to our Sauiour in the last Day, saying, *Lord, Lord, haue not we prophecyed by thy Name?*

[a] *August* vpon the Psalmes.

The sixth Passage: Of casting out deuils.

VI. The second thing the vainglorious Hypocrites wil boast of, is the casting out of Deuils out of the possessed, *And in thy Name cast out Deuils?* Almightie God in iudging sinne, sometimes permitteth Satan to enter into men or women, to vexe and torment them, as appeareth in the Gospel. But because he is a God of mercy, he still in Iudgement euer remembreth mercy, and so prouideth meanes to cast out the euill and vncleane spirits, that they may no longer afflict his Creatures,

tures, then hee in his wisedome thinketh necessary, and behouefull for his owne Glorie, and the good of his Church.

There are three meanes, wherby Satan is cast out: First, *Iussu, By command.* Secondly, *Oratione & ieiunio, By prayer and fasting.* Thirdly, *Consensu, By consent.*

VII. Almighty God the supreme Lord, who alone is his owne Being, and the Being of all other things, as * Saint *Bernard* saith; by his Word created Men and Angels; yea, by his Word hee created all things, *Dixit, & facta sunt*; *Hee commanded, and they were created:* by the same soueraigne power and authoritie, hee cõmandeth Deuils to enter into men, and they willingly obey; againe, hee commands them to come forth, and they cannot but obey. The seuẽth Passage.

* *Bern. de consi. ad Eug. l. 5. cap. 3.*

Psa. 148. 5.

obey. So our Sauiour, meeting one possessed in the Synagogue at *Capernaum*, said vnto the vncleane spirit, *Come out of him*, *Mark.* 1. 25. And the Text saith, hee came out of him. And in the first Chapter of that Gospell, being in the countrie of the *Gadarens*, he commanded a Legion of Deuils to come out of a man: and they came out.

*Mark.*1.25.

*Mark.*5.8.

And this power Christ Iesus did not onely exercise himselfe, but gaue it to his Apostles, *Neque tantùm ipse Dæmonijs imperauit, sed etiam Apostolis hoc munus elargitus est*, saith [a] *Peter Martyr.* Thus S^t. *Paul* cast out a spirit of diuination out of a Maid at *Thyatira*, saying to the spirit, [b] *I command thee in the Name of Iesus Christ, to come out of her: and he came out the same houre.*

[a] *Locorum com. class.*4. *c.*9 *sect.*10.

[b] *Act.*16.18

Wee reade of one in the ninth Chap-

Chapter of Saint *Lukes* Gospell, the forty-ninth Verse, who neither had receiued power to doe Miracles with Christs Disciples, neither had the Lord Iesus sent him, neither did he follow Christ; who notwithstanding cast out deuils in the Name of Christ; so that the Apostles disdained and enuied at him: yet our Sauiour forbade him not: neuertheleſſe, as Saint *Ambroſe* noteth, to such our Sauiour saith in my Text, [c] *Non noui vos, I know you not.* There were also certaine vagabond Iewes, [d] *who tooke vpon them to call ouer them, which had euill ſpirits, the Name of the Lord Ieſus; ſaying, Wee adiure you by Ieſus whom* PAVL *preacheth.* These vsed exorcisme, and adiured the euill spirits by the Name of Iesus, but not by the Spirit of Iesus; and therefore Satan

c *Ambroſ. apud Tho. Aquin. in aureo op. ſup. Euang. in Luc. 9.*

d *Act. 19. 13*

tan preuayled againſt them: for

e *Act.* 19. 16. e *he lept on them, and ouercame them, and preuailed againſt them, ſo that they fled out of the houſe naked, and wounded.*

Exorciſme This charging of vncleane ſpirits to come out of men poſſeſſed, was a ſpeciall kinde of adiuration or exorciſme, whereof there is no example in the old Teſtament: but in the Goſpell was begunne by Chriſt himſelfe, and continued in his Name by his Apoſtles and their Succeſſors in the Church, vnto the time of *Iuſtine Martyr* & *Tertullian*, and after; for f *Ruffinus* reporteth of that holy man *Paphnutius*, that he did *Dæmones verbo tantùm fugare; only by word driue away Deuils.* And g *Sozomen* writeth of *Arſacius* the *Perſian* Confeſſor, that meeting a man poſſeſſed, *Chriſtum nominauit*, hee but named

f *Ruff. hiſt. Eccleſ. l. 1. cap. 4.*

g *Soz. l. 4. cap. 15.*

med Christ, and the Deuill was cast out. But this miraculous and singular gift of the holy Ghost, as it seemeth to the most iudicious and learned, is now ceased; and so the office *cum dono miraculorum desijt: is ceased with the gift of miracles*, saith [h] *Bucanus*: which particular time of ceasing of miracles, I shall speake of hereafter. As for that order of Exorcists, which is yet retayned in the Church in some parts of Christendome by a perpetual succession, it seemes to haue humane institution, for the author and founder of it; superstitious custom for the nourisher and preseruer of it. For is it not, as [a] Mr. *Caluin* writes, *Inanis titulus sine effectu? a vaine and emptie title, without any profitable fruit or true correspondent effect?* Thus much of the first way of casting out Deuils.

h *Bucan. loc. com. 42.*

a *Calu. in Act. c. 19.*

VIII.

The eighth Passage. The second way to cast out Deuils.

VIII. The second way of casting out of Deuils, is by Praier and Fasting. The feruent Prayer of the faithfull is of great force and efficacie.[b] *Ionah* the Prophet prayed, *De profundo*, out of the Deepe of the Sea, out of the belly of Hell, or the Graue, and he was heard: and Saint[c] *Austin* saith of his Prayer, *Penetrauit omnia, dirupit omnia, peruenit ad aures Dei*, It pierced all, it brake thorow all, it came to the eares of God. And the blessed Apostle Saint *Iames* saith, that[d] ELIAS *prayed earnestly that it might not raine: and it rained not on the Earth by the space of three yeeres, and six moneths. And hee prayed againe, and the Heauen gaue raine, and the Earth brought forth her fruit.* This was a strange and miraculous effect, to restraine the Clouds that they might not giue the

b *Ionah* 2.2

c *Aug. in Psal.* 29.

d *Iames* 4. 17, 18.

the early and the latter raine for three yeeres and six moneths, so long to make the Heauens as Brasse, and the Earth as Iron. It was admirable that the Prophet should open and shut the Heauens by Prayer. And why may not feruent and faithfull Prayer in the Name of *Christ*, be of power to eiect and cast out Deuils? [e] *Sozomen* writing of *Arsacius* before mentioned, saith, There was a Dragon or Serpent lurking in an hole by the high-way side, who with his breath slew the Passengers, before they could see him: but *Arsacius*, comming to that place, *prayed*: and the Serpent of his owne accord came out, and dashing his head twice against the Earth, killed himselfe. And why may not feruent and faithfull Prayer bee of as great force to cast

[e] *Sozom. Eccl. hist. lib. 4. cap. 17*

caſt out the old Serpent, the vnclean ſpirit? ſeeing it is not onely, *Deo ſacrificium, a ſacrifice to God,* but *Dæmonibus flagellũ, a ſcourge to Deuils.* And to put all out of doubt, [f] *Chriſt* the Truth it ſelfe, ſaith in the Goſpell, There is a kinde of Deuils which goeth not out but by Prayer and Faſting. [g] Faſting addeth much wiſdome, maketh a man like an Angell from Heauen, and encountreth the incorporeall powers, *Sed & Oratione opus eſt quaſi principaliori,* but yet, ſaith *Chryſ. Prayer is neceſſarie as the more principall.* And Faſting is auaileable, as one of the two wings, that muſt make our Prayers flye vp vnto God, as Saint [h] *Auſtin* writes: for indeed it doth, *Orationi deuotionem & fiduciam donare,* ſaith Saint [i] BERNARD., *It makes vs more deuoute and confident.*

f *Mat.17. 21.*

g *S.Chryſoſtome.*

h *Auſtin. in Pſal.42.*

i *Ber.Ser.4. de Quadr.*

This

This way of casting out Deuils
y Praier and Fasting, in as much
s it is done by ordinary meanes,
nay be in a true sense said to bee
rdinarie.

The ninth Passage.

I X. The third way of ca-
ing out of Deuils, is *consensu,*
y consent, or rather *collusione, by*
llusion. The first way was mira-
ulous, the second, though in
me respect extraordinary in re-
ard of the effect which is not
rdinary, yet is not properly mi-
aculous. This third is altogether
npious, Diabolicall, and vnlaw-
ll, and since the plentifull
orking of Miracles ceased,
nore vsuall and ordinary. For
me not indued with any singu-
r gift of working Miracles,
aue taken vpon them very im-
eriously to adiure Deuils with
rieuous Comminations, implo-
ng the ayde of the Saints de-

parted, to driue euill ſpirits out of the poſſeſſed: and if the euill ſpirits vpon ſuch adiuration depart, they doe it not vnwillingly, but fayne Obedience, to eſtabliſh Superſtition and Idolatry. For it pleaſeth them, as well to poſſeſſe the ſoules of men, as to cruciate and torment their bodies.

They make ſhew, as if they were afraid of certaine friuolous and ridiculous Exorciſmes, and ſo they goe forth, but it is by conuention or compact; *Quum ex pacto facile poſsit pati Satan ſe ex corporibus eĳci, vt in animis facilius regnet:* Seing Satan can eaſily ſuffer himſelfe, as [k] Maſter *Beza* notes, to bee caſt out of the bodies, that hee may the better rule and raigne in the minds.

[k] *Beza in Mat. cap. 12.16.*

This kinde of caſting out Deuils was well knowne to the Iewes in the dayes of our bleſſed Sa-

Sauiour: for when as he by the finger of God had cast a Deuill out of a Dumbe man possessed; the enuious and blasphemous Pharises charged him with Magicall arte and collusion, saying, *He casteth out the Deuils through the prince of the Deuils.* Such was the malice and enuie of the Pharises, as *Rabanus* obserueth, that they would either denie the works of Christ, or if they could not deny them, they would labour to peruert them by sinister interpretation; as if hee had not done them by Diuine Power, but by the helpe of the euill angell. This their monstrous, insolent blasphemie, our Lord Iesus mightily reprooued, cleering himselfe fully of that horrible imputatiõ, as we reade in *Mat.* 12.25 To cast out Deuils, by consent, is proper to Satan and his Vassals,

1 *Mat.* 9.34

who haue no iuſtifying Faith, no ſauing Grace, no hope of eternall Life, to whom the Kingdome of Heauen doth not appertain: theſe the deuil vſeth as his inſtruments, to expell his fellow-Angels, and all to this end; that Diuine Honour may bee giuen to him, and hee worſhipped as God: and theſe pretend the Name of Ieſu and will ſeeme to doe it in the Name of Chriſt. But what ſaith Saint [m] CHRYSOSTOME? *Dæmonia autem eĳciunt in nomine Chriſti, habentes ſpiritum inimici. They caſt out Deuils in the Name of Chriſt, hauing the ſpirit of the Enemie. Magis autem non eĳciunt ſed eĳcere videntur, colludentibus ſibi Dæmonibus ipſis: Or rather* ſaith he, *they doe not caſt them out but ſeeme ſo to do, the Deuils vſing colluſion among themſelues.* The end is to ſeduce ignorant men, blind

[m] *Chryſ. opus imp. in Matthæ. 19.*

linde and harden the Repro-
ate. These Hypocriticall Ex-
rcists are such, as will say vnto
ur Lord Iesus, in the Day of
oome, *Nonne in nomine tuo*
ecimus Dæmonia? Haue wee
t by thy Name cast out De-
ils?

X. Out of the precedent passages of this Sermon, we may easily collect and conclude thus much, that the gift of prophe-ying and the power of casting out Deuils, are not infallible markes of a right Catholike, doe not necessarily argue the child of God: for they may be seuered from sauing Grace, from Faith, and good workes; seeing they are ranked amongst common graces, which are sometimes found in the Reprobate, as well as the Elect; *Quoniam aliquando & malos homines fiunt, Because*

The tenth passage to application.

ſometimes they are done by euil
men, as *Lyran* writeth.

o *Lyran. in Mat. c. 7.*

Therefore, to conclude for this time, let vs neuer admire and dote vpon theſe common graces in wicked men; but let vs firmely beleeue in *Ieſus Chriſt crucified*, *and bring forth the fruits of true Chriſtian Faith.* Let vs continue fruitfull and zealous in good workes vnto death. So will our Lord and Sauiour know vs in the *laſt Day*, ſo ſhall we be ſaued; ſo ſhall wee enter into the Kingdome of Glory.

Amen.

Tri-uni Gloria.

A DISCOVRSE OF MIRACLES,

Preached at LANGAR *in the* Valley of Beluoir.

The ſecond Sermon.

By

CHARLES ODINGSELLS.

1. Cor. 13. 2.

Though I haue the gift of prophecying, and vnderſtand all myſteries and all knowledge, yea, if I haue all faith, ſo that I could remoue Mountaynes, and haue no charitie, I am nothing.

LONDON
Printed by *William Stansby*.
1619.

The chiefe things contayned in the ſeuerall Paſſages of the ſecond SERMON.

Paſſage I.

OF Miracles in generall, and the difference betwixt true and falſe Miracles.

II.

The firſt propertie of a true Miracle.

III.

The ſecond propertie of a true Miracle.

IIII.

Concerning Wonders wrought by the concurrence of naturall cauſes.

V.

Of Wonders againſt nature, and of curing Diſeaſes by Charms, &c.

VI.

VI.

The third propertie of a true Miracle.

VII.

What we are to thinke of Miracles reported in the Eccleſiaſticall Hiſtories, the ancient Fathers and Doctors.

VIII.

Of the time of ceaſing of Miracles.

IX.

Of Chriſts manifeſting himſelfe, as a Iudge in the laſt Day.

X.

How Chriſt is ſaid not to know Sinners.

XI.

Of the ſeparation of Sinners from Chriſt.

XII.

The cauſe of their ſeparation.

XIII.

The concluſion applying the next precedent paſſage.

A DISCOVRSE OF MIRACLES, &c.

The ſecond Sermon.

MAT. 7. ver. 22, 23.

Many will ſay vnto mee in that day, Lord, Lord, haue we not prophecyed in thy name? and in thy name haue caſt out Deuils? and in thy name done many wonderfull workes?
And then will I profeſſe vnto them, I neuer knew you: Depart from me, ye that worke iniquitie.

THE third vaunt of thoſe vaine-glorious Hypocrites (mentioned in the former Sermon) in the Day of fierie Tryall,

all, will be this, *Nonne per nomen tuum fecimus multas virtutes? Haue wee not by thy Name done many wonderfull workes?* That is, many workes of power and great vertue, yea, of extraordinarie power and vertue, produced beſides or aboue the order of Nature, and ſo arguing the infinite Power of God: this the Greeke word δυνάμεις, and the Latine word *virtutes*, are taught to ſignifie.

When our bleſſed Sauiour was in his owne Countrie, Saint *Marke* ſaith, οὐκ ἠδύνατο ἐκεῖ ἐν δυνάμιν ποιῆσαι, hee could doe there no mightie Worke, that is, no Miracle, by a *Metonymie*, taken from the efficient, as Maſter *Beza* expounds it. S. [a] *Theophilact, Lyranus*, and *Ferus*, in their Cõmentaries vpõ this place, where the ſame word δυνάμεις

[a] *Theoph. Lyranus, and Ferus, vpon this Text.*

is

is vſed, expound it of the Miracles of theſe hypocrites. But what Miracles were they? S. [b] *Chryſoſtome* will tell you, *Non vtilia & neceſſaria, ſed inutilia & vacua: Not profitable and neceſſarie, but vnprofitable and vaine,* ſaith that holy Father.

[b] *chryſoſtomus imp. in Mat. ho. 19.*

I. The Prophets in the time of the Law, wrought many wonderfull Workes, many Miracles: our Lord Ieſus, and his Apoſtles and Seruants wrought alſo mightie Works or Miracles, and that very many; and here the Hypocrites alſo boaſt of their miracles, of their wonderfull workes, *Haue we not in thy Name done many wonderfull workes?* All were called *miracula* (in a large acception of the word) *a mirando*, Miracles or wonderfull Workes, becauſe men admired and wondred at them. But

The firſt paſſage.

wee

wee muſt obſerue a notable and remarkable difference betwixt the Miracles of Chriſt, the Prophets, and Apoſtles, and the miracles of theſe boaſting Sinners. The firſt were true Miracles, the latter deceitfull, falſe and lying wonders. The firſt profitable and neceſſary, the latter vaine and fruitleſſe.

It is a matter of ſome difficultie to diſcerne true Miracles from falſe, ſeeing our bleſſed Sauiour ſaith, [c] *Falſe chriſts and falſe prophets ſhall riſe, and ſhall ſhew Signes and Wonders to ſeduce, if it were poſsible, euen the Elect.* And Saint *Paul* ſaith, that [d] *Antichriſt ſhall come after the working of Satan, with all power, and ſignes, and lying wonders.*

c *Mar.* 13. 22.

d 2. *Theſ.* 2. 9.

It ſtands vs then vpon, to take heede that wee bee not ſeduced and deceiued, and to learne to diſtin-

ſtinguiſh aright betwixt true and falſe miracles; which that wee may the better doe, I thinke it ſhall not bee amiſſe to follow the direction of [e] *Thomas Aquinas*, who teacheth vs, that three things muſt concurre to a true Miracle. Firſt, *Vera ratio facti.* Secondly, *Vera ratio Miraculi.* Thirdly, *Debitus finis.* Firſt, *It muſt be truly done.* Secondly, *It muſt be truly miraculous.* Thirdly, *It muſt haue the due and proper end of a Miracle.* From hence *Hieronymus Zanchius* ſeemes to haue borrowed his definition, or rather deſcription of a true Miracle, who ſaith, It is *a true viſible outward worke ſimply admirable, done for excellent ends, eſpecially for the ſaluation of men, and the glorie of God.*

[e] *Th. Aqui. in 2. Theſſ. cap. 2.*

[f] *Zanch. tom. 3. l. 4. cap. 12.*

II. The firſt propertie of a true Miracle, is to be *truly done*, not

The ſecond paſſage.

not in ſhew and appearance onely. The want of this makes the deceits, the impoſtures, and ſlightie conueyances of Satan (whereby things ſeeme to bee that which they are not) no true miracles. For hee can by Gods permiſſion, mooue and trouble the ſpirits, the bloud and humors of mans bodie, and ſo cauſe ſtrange imaginations and phantaſmes in the phantaſie; whereby it comes to paſſe, that men and women thinke they ſee many ſtrange & vncouth things, which indeed they ſee not. For hee will ſo ſtrongly delude the inward phantaſie, as that hee will euen palpably deceiue the outward ſenſe.

He may by Gods permiſſion, either aſſume a true body, or make of the Ayre and other Elements, fayned, counterfeited bodies, as

of

of Men or Women, of Birds, or Beasts, and other liuing Creatures; so *per fascinum*, hee hides and clokes that thing which is present, and makes another thing seeme to be there, which indeed is not present. By this meanes, g *Simon Magus* caused a Ramme to bee beheaded, but afterward the Ramme appeared aliue, and a man beheaded; and presently after, the man, who was thought to be beheaded, was seene aliue, and so supposed to bee raysed againe from death. Thus the Deuill either assuming a true bodie, or hiding himselfe in a counterfeit body, like to h *Samuel* the Prophets bodie, deceiued *Saul* the King, who thought it was *Samuel* indeed. And it seemes, that this errour did possesse the Iewes long after vnto the dayes of *Syracides*, as is easily gathered out

g *Aquin. in 2. Thess. 2.*

h *1. Sa. 28.*

of the 46. Chapter of *Ecclesiasticus* the 20. Verse.

The third Passage.

III. The second propertie of a true Miracle is, that it alwayes be *truely miraculous*. And that worke is properly and truly miraculous, whose immediate cause and manner of working is secret and hid; not knowne to some Creature, but absolutely and simply vnknowne to any. This goes beyond and above the whole order of nature, & therefore is properly the worke of the right hand of the most High, *Qui solus facit mirabilia, Who only produceth miraculous effects*, and therefore blessed is Hee, according to that Elogie of the Kingly Prophet. * *Blessed be the Lord God, euen the God of Israel, which onely doth wondrous works.* Hereupon it is supposed, that the Deuill cannot of himselfe produce

* Ps. 72. 18.

duce the least true Miracle; so [b] *Hieronymus Zanchius* resolueth, and Doctor [c] *Whitaker* saith, *Ego non existimo Dæmones posse vel paruum miraculum facere, quia hoc omnem vim creaturæ superat.* I doe not thinke that the Deuill can worke the least miracle, because it exceeds all the power of the Creature: his meaning (I take it) is, that hee cannot doe it by his own power: for it is granted, that both euill angels and euill men may worke true Miracles, *Dei ipsius virtute, By the power of God himselfe*, vsing them as his instruments. And our Sauiour tells vs here, that in the last Day many will say to him, *Lord, Lord, haue wee not by thy Name done many wonderfull works?* Neuertheless, *he will professe vnto them, I neuer knew you: Depart from me, you that worke iniquitie.*

b Zanch. tom. 3. l. 4. cap. 12.

c Whit. 2. Contro. de Eccl. quæst. 5. cap. 12.

The fourth Passage.

IIII. Satan and his instruments the Magicians, can by the concurrence of naturall causes worke strange effects. They can (as some seeme to dispute) not only produce or bring in an accidentall, but euen a substantiall forme to matter, *per naturalium virium copulationem: By conioyning naturall powers.* * They know that Wormes, and Frogs, and Serpents, are bred and generated of putrified matter, if so be that heate bee applyed in such a degree. And this, as some thinke, is not hard for them to doe, *applicando actiua naturalia passiuis: by applying naturall agents to naturall patients.* They that thus dispute, argue *Philosophicè magis quàm Theologicè: more like Philosophers then Diuines*; greatly magnifying the power and prerogatiue of nature: for, surely, this

* *Pet. Mart. com. loc. class. 1. ca. 8. sect. 2.*

this would seeme a wonderfull worke, *supra spem & facultatem mirantis: aboue the expectation and facultie of the admirer.* But as for those Serpents which the Magicians of *Egypt* shewed before *Pharaoh* the King, it is more [a] *probable*, that they conueyed them suddenly out of some place where they were, and put them in the roome of the rods cunningly, deceiuing the eyes, and deluding the sences of the Beholders.

[a] *Zanch. tom. 3. l. 4. cap. 12.*

No doubt, many strange works haue beene effected by the force and concurrence of naturall causes, the reason whereof, because men vnderstand not, therefore they are astonisht, they stand agast, they admire and wonder at them: for as the *Philosopher* teacheth, [b] ὁ γὰρ ἀπορῶν καὶ θαυμάζων οἴεται ἀγνοεῖν, hee that doubts and

[b] *Aristot. Metaph. lib. 1. cap. 2.*

wonders, seemes to be ignorant, seeing Ignorance breedeth wonderment and admiration.

The fift Passage.

V. Other rare effects are wrought, euen contrary to Nature, that is, Gods order set down in nature, preseruing the course of nature: and these cannot properly be called Miracles, in Saint *Augustines* iudgement; for as hee saith, [c] *Naturarum conditor Deus, nihil in miraculis contra naturam facit: God the Creator of nature, doth nothing in Miracles against nature.* So then, *Simon* of *Samaria* flying by the helpe of the Deuill in the ayre, contrary to the nature of man, did not in that a true Miracle. They which cure diseases by words, by charmes, and inchantments (whereof many examples are reported in *Plin. l.* 28. 2. *in Franc. Valesc. de sacr. Phil. c.* 3. *in Fernel. de abdit. rer. caus.*

c *Aug. in Sent. Prosp. sent.* 183.

cauſ. l. 2. c. 16.) doe it not indeede miraculouſly, but againſt the nature of thoſe meanes, by ſome other euill vnlawfull meanes. Peruſe the Writers Humane and Diuine, and, I thinke, they will almoſt all (except *Trallianus* and *Galen*, as he is reported by *Trallianus*, *lib. 9. cap. 4.*) accord, that words, whether written or pronounced, haue in, and of themſelues, no ſuch vertue or efficacy: *Falſum eſt prorſus & ab omni ratione alienum, vim eſſe per ſe vllam verbis, aut aliam, quam ſignificandi ex hominum placito, Fra. Valeſ. de ſacr. Philo. cap. 3. It is altogether falſe and diſagreeing from reaſon, that there ſhould bee any vertue in words of themſelues or other, then to ſignifie as men pleaſe.* The Heathen [d] *Plinie* can ſay, *Viritim cuiuſq; ſapientiſſimi reſpuit fides: No wiſe man*

[d] *Plin. Nat. hiſt. l. 28. cap. 2.*

whatsoeuer doth beleeue it. But indeed, as Almightie God suffereth Satan and his instruments to inflict strange and vnnaturall diseases, so hee permits them sometimes by euill meanes to take the same away. Such diseases are *trans naturam, beyond nature,* (as the learned Phisician *Fernelius* calls them) and therefore are not obedient to the rules of his Arte; whereupon it commeth to passe, that men and women, either through ignorance, or diffidence in God, forsaking him, seeke vnto his enemie the Deuill, and his Charmers, and Enchanters, rather then they will haue themselues, or their friends, or their cattell any longer afflicted: But such courses are altogether vnlawfull; the Lord our God hateth and abhorreth them; for, whersoeuer such charmes either

Fern. de abd. rerum caus. l. 2. cap. 16.

pro-

pronounced or written, are vſed, *ibi ſemper vel aperte vel tacite inuocantur Dæmones : There Deuils are alwayes, either openly or ſecretly called vpon*, ſaith f *Zanchy* : and ſo one great euill is remedied and taken away by another that is greater. But they that purpoſely doe euill, that good may enſue, are ſuch as the bleſſed g Apoſtle ſpeakes of, *Quorum damnatio iuſta eſt : whoſe damnation is iuſt*. It is the euill of puniſhment to ſuffer bodily affliction: this may befall Gods children, for hee ſcourgeth euery ſonne whom he receiueth. But it is the euill of ſinne, yea a moſt haynous ſinne to commit Idolatrie, to goe to Charmers and Enchanters, that they may take away the euill they haue inflicted. Wherefore, howſoeuer *Trallianus* thinks it honeſt, *omni machina ægris*

f *Zanch. tom.3.l.4. cap.15.*

g *Rom.3.8.*

Heb.12.6.

ægris ſuccurrere: by all meanes and deuices to releeue the ſicke; yet h *Peter Martyr* ſaith well: *Excantatione tollenda non eſt excantatio: One inchantment or witchery muſt not bee taken away by another.* And what writes *Fernelius* of ſuch like cures? take his iudgement; his words are theſe, *Nec certa, nec tuta, ſed fallax, captioſa & periculoſa eſt ſanatio: The cure is neither ſafe, nor certayne, but deceitfull, captious, and dangerous*; yet by that meanes the Deuill makes men admire and wonder at ſuch cures, that they may giue vnto him diuine honour. I haue heretofore diſſwaded you of this Pariſh of *Langar*, from running to them that vſe charmes, and are *good at words* (as they call them here in the Valley) I haue forbidden you to reſort to ſuch. But how comes

h *Pet. Mar. loc. comm. claſ. 1. c. 9. ſect. 31.*

Fern. de abd. rerum cauſ. lib. 2. cap. 16.

comes it to paſſe, that you wil not obey? Do you thinke that Gods hand is ſhortned, that he cannot ſaue, as in times paſt? or his eare heauy, that he will not heare, as in former times? is it becauſe there is no God in *Iſrael*, that you goe to inquire of *Baal-Zebub* the god of *Ekron*? haue yee not read it? hath it not beene told you? haue yee not heard it many times? did you neuer yet vnderſtand, what the Lord our God commandeth in his Law?

i *You ſhall not regard them that worke with ſpirits, nor Sooth-ſayers: yee ſhall not ſeeke to them to be defiled by them. I am the Lord your God.* And in another place, i Leuit. 19. 31.

k *Let none bee found among you that vſeth witchcraft, or a Regarder of times, or a Marker of flying of Fowles, or a Sorcerer, or a Charmer, or that counſelleth* k Deut. 18. 10, 11, &c.

with

with a Spirit, or a Sooth-ſayer, or that asketh counſell at the dead; for all that doe ſuch, are abomination to the Lord: and Chriſt in the laſt Day will profeſſe to them, *I neuer knew you: Depart from me, yee that worke iniquitie.*

The ſixth Paſſage.

VI. The third propertie of a true miracle is, it muſt haue *debitum finem miraculi: the due end of a miracle*, ſaith *Aquinas*: it muſt euer ayme at Gods Glorie and man ſaluation, ſaith *Zanchie*. Many rare and ſtrange things are and haue beene wrought by the Magicall illuſions and conueyances of Satan, and his vaſſals, working diuerſly, as I haue ſhewed, aboue the ordinary conceit and expectation of men; and alſo beſides, if not againſt the ordinary courſe of nature: All which are done to an euill end, namely, to deceiue, and to delude,

lude, to draw men away from the true God, to deuoure and deſtroy ſoules: As for the Magicians themſelues, the Deuils inſtruments, by whom hee vſeth to worke wonders, [a] *Lactantius* words may well bee verified of them, *Et vita, & ſalus eorum, qui hæc fecerint, immolantur: Both the life and ſaluation of them which doe theſe things, are ſacrificed.* But vnto whom? euen vnto Satan. Our Sauiour foretold, that falſe chriſts and falſe prophets ſhould ariſe, and ſhew ſignes and wonders; But to what end? *to ſeduce, if it were poſsible, euen the Elect.* Saint *Paul* alſo foretold, that Antichriſt ſhould come with all power, ſignes, and lying wonders, and with all [b] *deceiuableneſſe of vnrighteouſneſſe* in them that periſh. Such ſignes, ſuch powers and wonders, by

[a] *Lact. div. Inſt. lib. 2. cap. 17.*

Mark. 13. 22.

[b] *2. The. 2. 2.*

Gods

Gods permission may bee truely done, and participate much of the nature of a true miracle. Yet, because they are done to an euill end, to deceiue, to destroy soules, to nourish idolatrie, they are false miracles, *In quantum deficiunt a debito fine, In as much as they faile & come short of the due end:* for true miracles must euer bee destined and directed to the saluation of mankinde, and the glorie of the eternall God, as it is written; [b] *Whatsoeuer yee doe, doe all to the glorie of God.*

b 1. Cor 10. 3.

The seuenth Passage. *Obiect.* VII. But here some will say, What shall wee thinke of those, almost innumerable miracles, reported in the Ecclesiasticall Histories, in the ancient Fathers, & Doctors of the Church? what, are they all true?

Answ. To this I answere; They that writ them (howsoeuer indued with

with rare gifts, and worthie Instruments of Gods Glorie) were men, and so might erre in that, as well as points of greater consequence, matters of faith; and somuch the rather, because they receiued many of them by report from others. Againe, they that did them, were men, & so might erre, *quoad finem & intentionem, in regard of the end and intention*; for who knowes whether in euery particular miracle they did intend and ayme at a right and due end? Surely, me thinks, *Seneca's* morall rule vsed in another case, may here not vnfitly bee applyed, * *Vtrumque vitium est, & omnibus credere & nulli: to beleeue all and to beleeue none, is neither of them good*; it is neither safe to beleeue all, nor pious to beleeue none: To beleeue all, many will thinke were too rash; but

* Sen. Ep. 3. ad Lucil.

but to beleeue none, I am ſure were too irreligious. Therefore, as the bleſſed Apoſtle ſpeaketh of Doctrines, ſo ſay I of thoſe Miracles, [a] *Prooue all things, hold faſt that which is good:* proue them *ex ratione facti, ex ratione miraculi, ex ratione finis*; proue them (if it may be) *whether they were truely done, whether truely miraculous, whether deſtined to a true end:* and then, *quod bonum eſt retinete: hold faſt and approue that which is good.*

a 1. *Theſ.* 5. 21.

The eight Paſſage.

VIII. As touching the time whē true viſible Miracles ſhould ceaſe, which I promiſed to ſpeake of in the former Sermon, I finde that Saint *Chryſoſtome* diſputing the matter, why they were done in the Diſciples time, and not in his, ſaith, [b] γὰρ τοτὲ χρησίμως ἐγίνετο καὶ νῦν χρησίμως ἐ γίνεται, *Then they were profitably done*, that is, in the

b *Chryſ. in* 1. *Cor.* 2. *Hom.* 6.

A-

Apostles time, and *now they are profitably left vndone*, speaking of his owne time. And hee giues the reason of it, Because if men did relie vpon visible miracles, Faith would be lesse. And Saint [e] *Austine* in his 25. Chapter of true Religion, saith, *The Catholike Church being planted and dispersed thorow the whole world, Miracles were not permitted to last vnto his time:* his reason is, *Ne animus semper visibilia quæreret, & eorum consuetudine frigesceret genus humanum, quorum nouitate flagrauit: Lest the minde should alwaies seeke visible things, and mankinde grow cold through the custome of those things, by the noueltie whereof it was hot and feruent.* But this [d] Saint *Austine* did afterwards retract in these words, *Sed non sic accipiendum est quod dixi, vt nunc in*

[e] *Aug. de vera Relig. cap. 25.*

[d] *August. Retract. l. 1. c. 13.*

Christi Nomine fieri nulla miracula credantur: But that which I haue said, is not so to be taken, as that no Miracles should bee beleeued to bee done now-a-daies in the Name of Christ. And then hee relates what was miraculously done, euen at that time when he wrote his Retractations. So it seemes, that Saint *Chrysostome* and Saint *Augustine* spoke of the ceasing in their time, of such plentifull and ordinarie working of visible miracles, as was in the Apostles time, and after. But when, and at what particular period of time the working of visible Miracles since should wholly cease, I cannot affirme any thing: but leaue it to the determination and resolution of the Church, whose directions I am alwayes readie to follow, in whose iudgment I willingly rest.

This

This only I am ſure of, that inuiſible Miracles are wrought daily and plentifully in the viſible Church: for to conuert a ſinner, is a miracle. *It is a greater worke,* ſaith Saint [e] AVGVSTINE, *for a ſinner to bee made righteous, then to create Heauen and Earth.* [f] Saint *Proſper* ſaith; *It is more to iuſtifie a ſinner, then to raiſe one from the dead.* To make a prophane Vnbeleeuer, a true Beleeuer, is a Miracle; nay, to vnite Faith and a mans heart in one, is *omni miraculo mirabilius,* ſaith Saint BERNARD, *more miraculous then any Miracle,* and is one of thoſe three mixtures or vnions, which [g] Saint *Bernard* calleth *ſingularly admirable, and admirably ſingular.* But many, who haue by the preaching of the Goſpell conuerted ſinners vnto God (they themſelues being a-

e See Maſter *Copley* in his Doctr. and Morall obſer. *c.*1.

f *Proſp. de Promiſ. & Prad. part.* 2. *c.*30.

g *Bern. in Vigil. Nat. Dom. ſer.*3.

uerse from grace) will come in the last Day, and say vnto Christ, *Haue wee not by thy Name done many wonderfull works?* conuerted many monstrous, horrible, peruerse sinners? And what will our LORD then professe vnto them? *I neuer knew you: Depart from me, yee that worke iniquitie.*

Christs Censure of Hypocrites.

The ninth Passage.

IX. SO come we to the *Censure of Christ*, touching these Hypocrites, wherein obserue wee foure things: First, He openeth himselfe vnto them; *Then will I professe to them.* Secondly, He protesteth ignorance of them, *I neuer knew you.* Thirdly, Hee separateth them from him, *Depart from me.* Fourthly, He

He sets downe the cause, why he did separate them from him, and that was their euill qualitie and condition, *Ye workers of iniquity.*

Almightie GOD many times seemeth not to regard sinners, but delayeth and deferreth his anger, as himselfe speaketh in ESAY, * *I haue long time holden my peace, I haue beene still and refrayned my selfe:* and in the booke of Psalmes, to the prophane sinner he saith thus: [a] *These things hast thou done, and I kept silence: Thou thoughtest that I was altogether such a one as thy selfe: But I will reproue thee, and set them in order before thine eyes.* The time will come, that the Lord wil bee auenged of his enemies, of them that transgresse his Law: for as the [b] Pagan tells you, ἔχει θεὸς ἔκδικον ὄμμα, hee hath an auenging eye, to obserue all the

* Esay 42. 14.

a Ps. 50. 21.

b Homer.

wayes of the sonnes of men, ὀψὲ θεοῦ ἀλεοῦσι μυλαὶ, ἀλεοῦσι δὲ λεπτὸν. The Mills of GODS Iustice grinde slow, but grinde small. And therefore Saint *Chrysostome* saith, *Long delay goeth before great wrath, making the Iudgement of God more iust, and the punishment of sinners more worthy and deserued.* And yet, the Preacher of Ierusalem obserues that, *Because sentence against an euill worke is not speedily executed, therefore the heart of the children of men is fully set in them to doe euill.* Our Lord Iesus held his peace, and seemed to dissemble, to take no notice of the iniquitie of these sonnes of *Belial* in their life time: but at the generall Doome, when the secrets of all hearts shall bee disclosed, then will hee vnmaske them, then will he pull off the glorious Vizzard

Chrys. Op. imperf. in Matt. 7. Hom. 19.

Eccl. 8. 11.

of

of their foule hypocriſie; then will he profeſſe vnto them, *I neuer knew you.* O bitter ſentence of the moſt iuſt Iudge, who will ſay to them in that Day, *I neuer knew you.*

X. Here our Sauiour proteſts his ignorance of them; but you muſt not ſo vnderſtand it, as if hee had not knowne them at all: for what knoweth not he, in whom are hid all the treaſures of Wiſdome and Knowledge? What knoweth not hee, who knoweth all things? there is then ſomething more implyed in theſe words, then in outward ſhew they ſeeme to expreſſe. *To bee knowne of the Lord,* ſaith Saint [b] AVGVSTINE, *is to remayne and abide: not to bee knowne of him, is to periſh:* as it is written, [c] *The Lord knoweth the way of the righteous, but the way of the vn-* The tenth paſſage.

a *Col.* 2. 3.

b *Aug. in Pſal.* 1. *v.* 6.

c *Pſal.* 1. 6

godly shall perish. To bee knowne of the Lord, is to be predestinate.

d 2.Ti.2.19 d The Lord knowe. h who are his, saith the blessed Apostle. But how? *Per notitiam diuinæ prædestinationis: By the knowledge of diuine predestination*, saith

e Aquin.in 2.Tim.2. e *Aquinas. To be knowne of the Lord, is to bee elect and chosen of him:* as it may well bee vnderstood, *Ieremie* the first & the fift verse, where the Lord saith of *Ieremie*, *Before I formed thee in the belly, I knew thee:* and whereas our Sauiour saith, *My*

f Iob.10.27 g Alcuin. ap.Th.Aqu. in aur.oper. sup. Euang. f *sheepe heare my voice, and I know them,* g *Alcuinus* expounds it, *Et ego eligo eos: And I elect or chooſe them.* So then, to bee knowne of the Lord, is to bee predestinate and elect, and to remayne in the grace of Predestination and Election: not to bee knowne of him, is to be reiected

and

and reprobate. Theſe forlorne ones could not continue in the Grace of Predeſtination and Election which they neuer had: and therefore in that Day of terrour, Chriſt ſhall profeſſe vnto them, *I neuer knew you.*

Almightie God, in the Prophet *Amos*, ſpeaketh to the ſonnes of Iſrael in this manner, [h] *You onely haue I knowne, of all the Families of the Earth.* For the better vnderſtanding whereof, you muſt learne to diſtinguiſh betwixt *Knowledge ſimply* ſo called, and *Knowledge of approbation*: and againe, betwixt *Knowledge of approbation, and knowledge of reprobation*, as [i] *Lyranus* diſtinguiſheth, by Knowledge ſimply ſo called, the Lord knew both Iewes and Gentiles, all Kindreds, and Families of the Earth, yea, he knowes all particular

h *Amos* 3.2

i *Lyra. in ſept. cap. Mat.*

cular Creatures whatsoeuer, *tam Vermiculum in Terra, quam Angelum in Cœlo : As well the Worme vpon the Earth, as the Angell in Heauen.* But as by his knowledge of reprobation he knew onely the children of wrath, vessels prepared to destruction : so by his approouing knowledge, hee knew onely the posteritie of *Iacob,* he knew onely the sonnes of Israel, of all the Families of the Earth : for hee onely chose them, as Master *Caluin* expounds the words of the Prophet [k] *Amos, Ego vos libere elegi, & elegi solos :* that is, *I haue chosen you freely, I haue chosen you onely :* according to the sweet Singer of Israel, [l] *Hee shewed his words vnto* IACOB, *his Statutes and his Iudgements vnto Israel, he dealt not so with any Nation.* By knowledge simply so cal-

k *Caluin. in Amos* 3.2.

l *Psal.* 147. *verse* 19,20

called, and by knowledge of reprobation, Christ knew these false Prophets, these Hypocriticall Exorcists, these false Wonder-workers mentioned in my Text: But by his *approouing Knowledge* he neuer knew them; and therefore in the Day of fiery Tryall, hee will professe to them, *I neuer knew you.*

XI. But that which followes, infinitely aggrauates the woe and miserie of these wretched ones, in that Christ will separate them from him, saying *Discedite a me: Depart from mee.* They once professed the Name of Christ outwardly, they prophecyed and cast out Deuils, they wrought Wonders by his Name: so in a sort they were with *Christ*, in a sort they were conioyned to him, and that was, *Per Gratiam communem: by common or inlight-* The eleuenth passage.

lightning Grace, not saving and iustifying Grace, which onely maketh men gracious & acceptable to God, but by *cõmon Grace*, which may bee giuen freely, as well to *Iudas*, and *Simon* of Samaria, as *Simon Peter*, or Saint *Paul*. Thus were they conioyned to *Christ* our blessed Sauiour, they would needes retayne vnto him, they would needes vse his Name, & weare his Cognizance, but he neuer entertained them as his domesticall seruãts: they were like those mentioned in *Ieremy*, of whom the Lord said, [m] *The prophets propheciе Lyes in my Name, I sent them not, neither haue I cõmanded them: neither spake vnto them: They prophecy vnto you false vision and diuination, and a thing of nought, and the deceit of their owne heart.* But what saith God by [n] *Ezechiel? Wo vnto the foolish prophets, which follow their owne*

m *Ier.4.14*

n *Ezc.13.3*

ſpirit, and haue ſeene nothing. Yea, endleſſe and vnſpeakeable woe ſhall bee vnto them, vnto whom our Sauiour will ſay, *Diſcedite a me: Depart from mee.* Who can conceiue or expreſſe the horrour and terrour of theſe words? Whither ſhall they turne them? Alas, whither ſhall they go, who ſhall, will they, nill they, be inforced to go away from the Lord Ieſus? Nothing can be added to the terror of theſe words, of this comfortleſſe command, *Depart from mee,* as if our Lord ſhould haue ſaid to them, *I am the Way and the Truth:* but goe from mee, and wander in the by-paths of eternall errour and confuſion: *I am the Light and the life of men, but away from me, get you, O fooliſh Hypocrites, into the Kingdome of perpetuall darknes, into the Land and Region of death: Vt qui modo videmini eſſe ante*

me, postea nec videamini: That you who appeare before mee now, may neuer appeare hereafter, as *Origen* speakes.

All they that depart and goe away from God, by iniquitie in this life, shall after be compelled to depart from *Christ* in the other life, receiuing the wages of sinne, the second death. They that are farre from *Christ* in the time of Grace, shall bee farther from him in the time of Glorie: for they shall perish, as it is writ-

o Ps.73.27 ten, o *Lo, they that are farre from thee, shall perish, thou hast destroyed all them that goe a whoring from thee:* such are false Prophets, Coniurers, Workers of lying Wonders; these are farre from God. And why? Because as

p Aug. in Psal. 73. Saint p *Augustine* saith, they haue desired earthly things, & sought them, *A Dæmonibus & Diabolo,*

From

From Deuils, from Satan: Therefore ſhall they bee deſtroyed, therefore ſhall they periſh, *Non vt non ſint, ſed vt male ſint: Not ſo as to haue no being, but to haue an euill being*; to haue a moſt wretched, to haue a moſt painefull and dolorous being, and that in horrour and darkneſſe, euer dying, and neuer dead, continually cruciated and tormented with the Worme and the Fire; *The Worme of conſcience, and the fire of Hell*; q *The Worme that dyeth not, and the fire that neuer goeth out.*

q Eſay 66.

XII. The reaſon why theſe deſperate Miſcreants ſhould bee ſeparated from *Chriſt*, is, becauſe they are *Workers of iniquitie.* It is not then their pretended prophecying, their caſting out of Deuils, that can ſaue and deliuer them in the Day of Gods wrath; but

The twelfth paſſage.

but it is their working of iniquitie that shall surely condemne them. As the Children of God doe habitually worke Righteousnesse, so the sonnes of *Belial* habitually worke iniquitie, practizing a custome and trade of sinning. They that worke iniquitie, *commit sinne*, as it is sensed by Saint *Iohn*, that is, they transgresse the Law of God willingly, and purposely, with a full consent of will, and delight of heart, and therefore are they, saith Saint *Iohn, ex* [r] *Diabolo: of the Deuill.* The suggestion of sin, according to Saint [t] *Gregorie*, is from Satan, delight in sinne is from the flesh: It is begunne by suggestion, but fed and nourished by delight. So long then as the flesh remayneth flesh, delight in sinne remayneth in it: whereupon the same holy Father saith,

r 1 Ioh 3.8.

t *Greg. respons. ad vndec. interrogat. Aug. Archi. Cantuar.*

Eue-

Euery Sinner ſinneth *in ſuo æterno, in his eternitie. Voluiſſent quippe ſine fine viuere, vt ſine fine potuiſſent in iniquitatibus permanere: They would liue without end, that they might ſinne without end, Greg. expoſit. moral. in 42. ca. Iob, lib. 34. cap. 11.* If a Sinner might liue euer, he would ſinne euer: as he abideth vnregenerate and carnall euer, ſo he continueth a Sinner euer, ſo he liues, and ſo hee dyes. And this [t] is the cauſe (as Diuines doe obſerue) why Almightie God doth puniſh ſin iuſtly with infinite and endleſſe puniſhment: ſeeing it is in the Reprobate *infinite*, both in regard of the *obiect* which is God, and the *ſubiect* which is the ſoule, as alſo in reſpect of the *progreſſe*: for it goeth on ſtill, it changeth not, it remayneth immutable, as

t The reaſon why finite ſin is puniſhed with infinite puniſhment.

the will continueth immutable. Hence it is, that our Sauiour in the last Day will not say vnto these miserable ones, *Depart from me*, you that *haue wrought iniquitie*; but in the present Tense, *Qui operamini*; *yee that worke iniquitie*, you that haue an habit, a trade and custome of sinning. As if hee should haue said vnto them, Although you haue not now meanes and occasion to doe euill, yet you still retayne an affection and desire to sinne; death hath separated your soules from your bodies, but it hath not altered or changed the purpose & desire of your soules.

a *Aug. in Psalm. 50.*

[a] *AEtas deseruit, non cupiditas*, strength, age, and meanes may faile you, but your desire is the same, it neuer leaues you. Therefore, *Away from mee, yee Hypocrites:*

crites : Depart from mee, yee that worke vanitie, yee that worke iniquitie.

XIII. Hence you may gather, beloued, that it is not so much ſinne, as continuing and lying in ſinne, that bringeth damnation. O doe not then continue and ſtand in the way of ſinners, ſit not in the chayre of peſtilence, doe not *commit ſinne* with full conſent of will, doe not incline vnto wickedneſſe with your hearts, be not *workers of iniquity*. O yee, that loue the Lord, ſee that yee hate the thing which is euill, bee not like the prophane ones of this age, who follow all impietie, all vnrighteouſneſſe, all vncleaneneſſe with greedines, who drinke vp iniquitie like water. Be yee not like vnto them; doe not, by lying in ſinne, make

The 13. Paſſage. Application.

the Grace of God become in vayne vnto you, doe not frustrate and euacuate vnto you the Crosse of Iesus Christ. Though through frailtie of the flesh, or temptation of the enemie, you may fall by sin in action; yet neuer entertayne sin in affection: Although you may haue the fact of sinne, yet neuer haue a purpose and will to sinne: but hate sinne with a perfect hatred, and as the sonne of *Syrach* saith, *Flee from sinne as from a Serpent; the teeth thereof are as the teeth of a Lyon, to slay the soules of men.*

To the end you may not bee like vaine-glorious Hypocrites (who boast of prophecying, of casting out Deuils, and working Miracles, but indeede doe *operari iniquitatem, worke iniquitie:*) you must not onely remoue vice

out

out of the way, but in ſtead thereof intertayne vertue; you muſt not onely auoid ſinne, but alſo intertayne grace: you muſt bring forth good fruit, being *arbores iuſtitiæ, Trees of righteouſneſſe*, as *Eſay* ſpeaks: being like the Tree planted by the water ſide, which (as that ſweet Singer of Iſrael ſaith) bringeth forth fruit in due ſeaſon. And to conclude all in a word, I beſeech you by the Croſſe of our bleſſed LORD and SAVIOVR IESVS CHRIST; euer whilſt you liue, be pious toward God, be righteous and charitable towards Men, be ſober and temperate in your ſelues. And, as the Kingly Prophet exhorteth, *Eſchew euill, and doe good*, perſeuere therein vnto death, ſo ſhall you reſt in the euerlaſting Tabernacles, ſo ſhall

you dwell in the heauenly Ieru-
salem, so shall you raigne in the
Kingdome of Glorie with Christ,
and an innumerable company
of Angels and Saints,
not for a time, but
for euermore.
Amen.

Tri-vni Gloria.

FINIS.